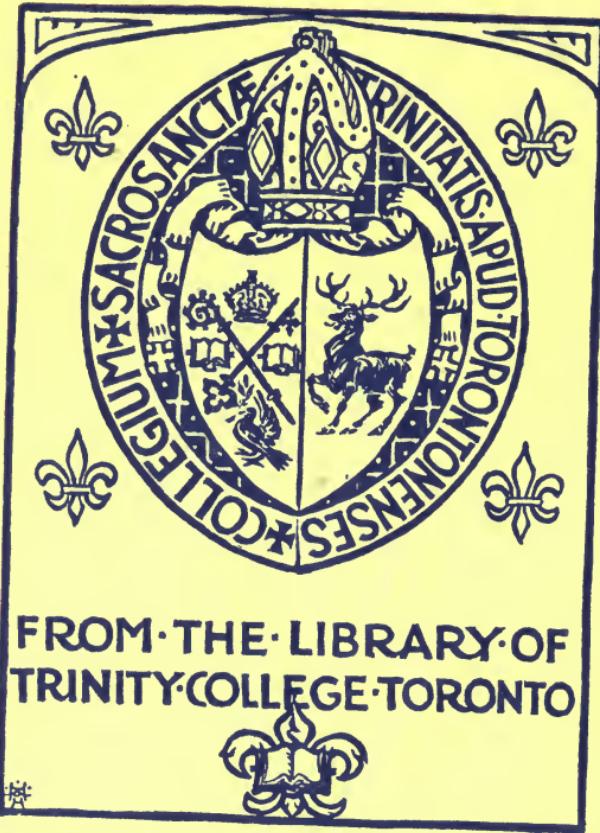


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THE VOICE  
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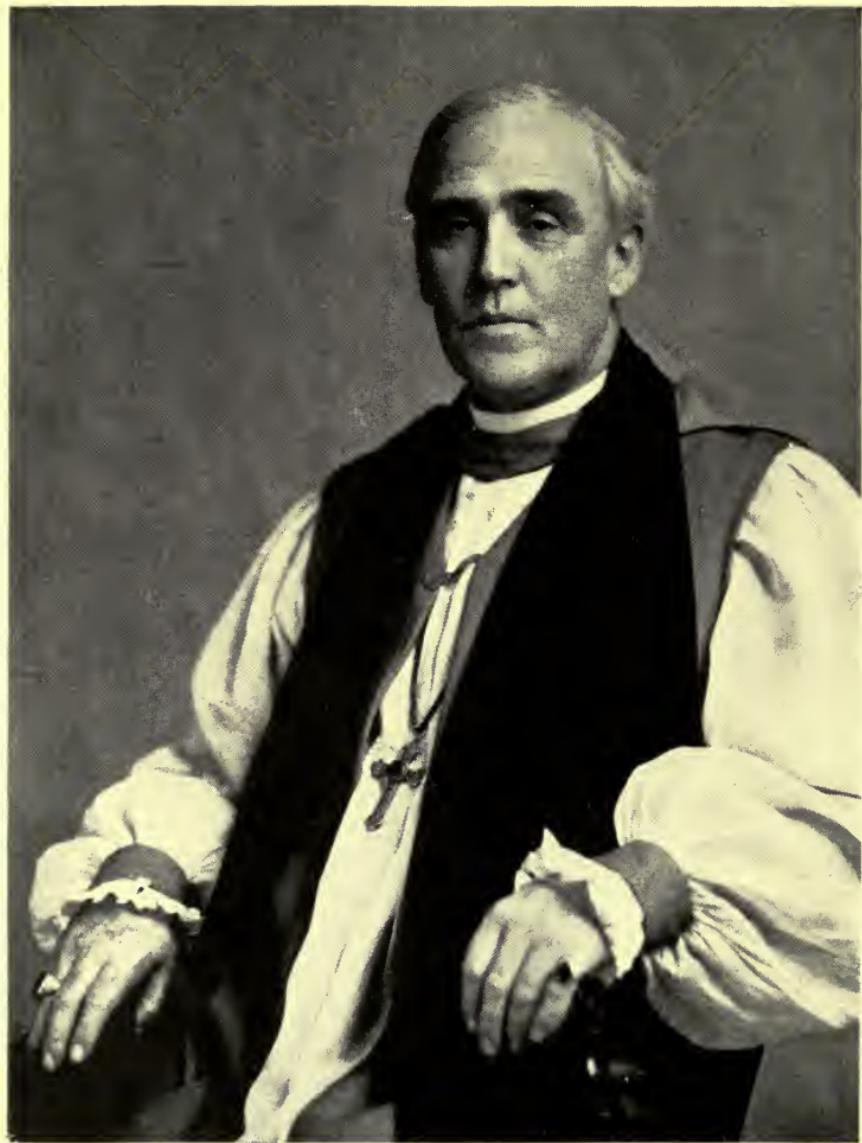


PRESENTED A.D. 1971  
BY Mrs. E. M. Smith





**THE VOICE OF THE  
SHEPHERD**



THE LATE DERWYN TREVOR OWEN  
PRIMATE OF ALL CANADA

# THE VOICE OF THE SHEPHERD

WORDS OF  
The Late  
DERWYN TREVOR OWEN  
*Primate of all Canada*

GORDON HERN

THE SUPPLIES' DEPARTMENT  
OF THE  
CHURCH OF ENGLAND IN CANADA  
604 JARVIS ST.              TORONTO

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## PREFACE

On the day of Archbishop Owen's funeral, I was thinking over something to say on the following day, at a Memorial Service to be held in memory of him in the Church of St. Mary the Virgin. I turned to his own words in his last charge to the Synod of Toronto. These words seemed prophetic and of lasting value. However, a synod is only a representative body from one diocese—at the most five or six from each parish. They only had heard these words, perhaps even they had never read them over again. Were there not many who would love to read them, especially if they were put together in a little book, disentangled from the tiresome details of a Synod Journal with its pages of statistics, its motions and notices of motions?

So this little book of about one hundred pages is the outcome of that reverie. By all other measurements it is a great book coming from the heart of a great and good man. Many of us can hear, as we read, the voice, even the tone of voice, even see him, in his purple cassock and pectoral cross, as he went on, with deep feeling and even deeper sincerity, slowly and deliberately turning the pages as he read. "Slowly and deliberately"—his very movements reminding us that "in quietness and confidence shall be your strength."

No introduction is necessary to these words of his. They merely remind us of what we already know about him—his profound love for the whole Church, his passionate loyalty to his own branch of that Church,

with its heritage of glorious traditions, all centering in God, revealed in Jesus Christ—the Eternal One, as he was so fond of saying. He had an immovable faith in man as well; "I will give him a new chance, as many as he needs," he once said when speaking of a man who seemed to be a failure. He loved the word "new" and often pointed out how frequently it occurs in the New Testament. He was a mystic—other-worldly and ever conscious of God, ever looking for evidence of His purposes and workings in this world; a man with a vision. But, "Only a vision?", he wrote. "Something must be done to make it a reality." And so he was practical and this-worldly too. Many of his addresses to the synod ended on this note.

He had wide interests—no organization in the Church was beyond his ken. But he was always conscious that organizations are just "people"—not people only but persons—each with personal problems, ideals, temptations, failures, successes. "I know something of your problems," he said, when speaking to the clergy. Many will recall going to him with some of these problems. As is so often the case with problems, nothing can be done about the immediate one. But something can be done for the man. He can be lifted above the problem. And this he never failed to do.

He loved beauty in all its aspects—in nature, in music—perhaps especially in the poetry of words. How often in preaching he dwelt on a single word. How often he repeated words or phrases that made a great appeal to him—there is much evidence of this in the following pages.

His charity never failed. His patience never ran out. He knew how closely these two Christian virtues are bound together. Speaking of a man who appeared to be boasting of his lack of patience he said, "I wonder if he thinks other people find it easy to be patient."

He went from "strength to strength", beginning his episcopate in a small diocese he became Archbishop and Primate. His years as a bishop were not the easiest, the times were out of joint, the aftermath of war, depression and unemployment, then war again and the sorrows of war again. But all this went into the making of the man. These things could not overwhelm him for the growth in his spiritual life kept him far above them. And so he led us on, always holding up for us his vision of the City of God, until that day in Easter week when he came to those unspeakable joys that God has prepared for them that unfeignedly love Him.

GORDON HERN

St. Mary the Virgin, Toronto



## The City of God

My brethren, I have urged brevity—let me now, in this respect, try to practise what I preach. I bring this charge to a close, and in doing so I am aware that diocesan details have taken a large place in it. This is inevitable in a charge which deals with some of those matters which have transpired during my first year as a bishop, and especially when that year has been filled with an unusual number of changes.

But, brethren, I am very conscious of the need of the widest possible Church and world outlook, and that it is the duty of a bishop to do all in his power, in the synod and at all times, to set the diocese, its problems, and responsibilities against the widest background, and to link these details with the world-wide and age-long purposes of the Church of Christ, and above all, to strive to admonish by precept and example those in his care, to lift up their eyes unto the hills from whence cometh help. In the midst of attention to details we must be at special pains to keep the Great Vision clear before us—the vision of the Christ of the Ages, to scan the wide horizons of the Church's mission to the world in which, by the mercy of God, you and I have our part. Keep the flag of idealism flying as you work upon details. Be often looking upon the Face of the Master as you labour. Listen to the trumpets of God's great purposes sounding in the midst of earth's confusions. See afar *the City of God* rising through mists

of time, as you strive and work and sacrifice—and thus be much cheered and much strengthened to go on with the details, and with the work you are called upon to do here and there, for those details, and that service have a place in the building of the City.

Niagara Synod, 1926

## The Great Adventure of the Anglican Church

Come, let us to our task in this Church and land with penitence, faith and joy. Let us cast aside all littleness of outlook, all smallness of mind, all cramped views. The great Church of our fathers is placed in a great field of opportunity. We must pray for minds and hearts big enough, and strength great enough to meet it. No sectionalism must narrow us, no littleness weaken us, no want of vision halt us.

We are on *the great adventure of the Anglican Church*—that Church which has come down through the long story of our people. Great in her experience, wide in her comprehensiveness, resolute in her attempt to keep together in her society and in the service of her Master, men and women of widely differing outlook.

That Church has her great mission to fulfil in this land. She has a unifying work to perform. She has her office "of keeping together truths which may seem contrary, but are really complementary to each other". She has her contribution to make in this land. That contribution she must make through us. Let us, then, my brethren, unitedly, faithfully, and with all our strength give ourselves to this work in great faith, in high hopefulness, and quiet humility. We have a great work to do, and a great work can be done only in a great way, and by men who, in humility and faith, have seen a great vision.

Niagara Synod, 1927

## Vision

My brethren it is *vision* we need. Let us to our great task of witnessing to the fact that there is purpose, meaning and sense in life—in a word—to the Christian faith in God the Father Almighty. Let us arise to the great, the beautiful and the true, which are summed up in Him who is altogether lovely, the first and the last—the Lord Christ, and bear witness to the glory of His way of life and conduct.

The Church in the community should stand as the symbol of all that is great minded, truth loving, and social hearted. In such a Church the youth in our difficult age should find understanding, guidance, sternness it may be, correction it may be, but understanding always. From such a place comes a challenging call to nobility of life, greatness of endeavour, and undying hope. To such a place come the outcast, the poor, the weak to find home and riches and healing. Here also are the great minded of the community—so loving, so free from smallness, malice and intolerance, that bitterness, bigotry and spite die in their presence. What commends such a Church? Not the clamour of its controversy, not the correctness of its ritual, not the accuracy of its shibboleth, but the breadth of its mind, the love of its heart and the greatness of its service for men and women. That is my vision of a Church in a community. *Only a Vision?* Yes, but let us so believe and live, my brothers, that we may help make the dream come true.

Niagara Synod, 1928

## The Call to Leadership

The bishop, the clergy, the laity—here are we. If any group in this Church in this diocese is called to leadership in these things we are. My last word therefore is Leadership. *The call to Leadership* in Christian faith and love and service is to us. Leadership means sacrifice and sometimes loneliness and misunderstanding, but it means joy. May such be ours.

That rare track made by great ones, lone and beaten  
Through solitary hours,

Climbing past years and fate and sin, iron eaten,  
To Godlier powers.

A road of lonelier morn and midnight, sloping  
O'er earth's dim bars;

Where out at last the soul, life's pinnacles topping,  
Stands with the stars.

Niagara Synod, 1928

## To the Clergy

And to you, dear *Brethren of the Clergy*, I would express a word of good cheer and encouragement. I know something of your difficulties. Sometimes the way becomes heavy, but the goal is wonderful. We must keep it in sight, as we travel. Ours is a calling requiring the best of us every day. Give your highest and best every day. The great Companion and Fellow Worker is with you. Renew your vows, re-consecrate yourselves to the Master. Learn from Him to believe in and to love those for whom you work. Goodness is irresistible. Love never fails. Keep God before you in prayer and contemplation. It was an ancient Greek who said, "The gods at fixed periods, contemplate the mystery of absolute truth in order to renew their being." You and I must renew our souls by contemplating God, and spiritual things. If we refuse to do this we cannot stand the strain which the work of the ministry in these days involves; we become shallow, discouraged, beaten. Without this constant turning of the life to the source of reality, beauty and purpose, "self expression becomes mere froth".

Niagara Synod, 1929

## Press Forward

And now, dear brethren, I commend the work which is before us to your earnest consideration. There are many things upon which I should have liked to have addressed you, but time presses.

Go forward in faith and hope and love. God has been with us through years, and it is through Him we have been able to do what we have done. A backward glance reveals that much has been accomplished.

I think we often forget how short a time the Canadian Church has been organized even in these older parts of Canada. One does not need to be old to have noted great changes and real development. Let us be thankful and press forward, nothing daunted by the problems and obstacles before us. Carry on in faith, hope and love. Carry on. We have put our hands to the plough. We must *press forward* to the end of the task. Let us work while it is day. On us rests the responsibility to lead, to guide, to encourage.

At your voice,  
Panic, despair flee away.  
Ye move through the ranks, recall  
The stragglers, refresh the outworn,  
Praise, re-inspire the brave!  
Order, courage, return;  
Eyes re-kindling, and prayers,  
Follow your steps as ye go.  
Ye fill up the gaps in our files,  
Strengthen the wavering line,  
Establish, continue our march,  
On, to the bound of the waste,  
On, to the City of God.

Niagara Synod, 1929

## Witnessing and Seeking

We, in such a Service as this, and in the other Services of the synod, do testify to our belief in those principles for which we stand as a Church, to the value and preciousness of that testimony to the whole Christian cause, and to our desire to do all in our power to see to it that this Church of our Fathers makes the contribution it should make towards the building of the Kingdom of God in this Dominion and in all the world. We meet to testify also to our complete dependence upon the grace of God for strength and wisdom for our work, to bow down before Him in worship, and to seek from Him the refreshment and revival we need in the midst of the work we have to do. It is the Spirit of God we must seek. Call upon Him, dear brethren, in great supplication. Let us as a synod emulate the man in the Master's parable, and go to that Friend who slumbers not nor sleeps, and who is never weary, and say unto Him on behalf of the many needs, opportunities and difficulties by which we are beset in our work, as travellers in life's journey come and ask our help, "Friend, lend me three loaves for a friend of mine in his journey has come unto me and I have nothing to set before Him." And I say unto you, "Ask and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."

Niagara Synod, 1930

## Where Our Treasure Is

We have the greatest treasure in heaven and in earth in our Ascended Lord. We have a noble heritage, rich and varied, in this Church of our Fathers, we have the stage of wide dimensions in this great Dominion of Canada in which to work, and we are called upon to work in a day of difficulty and change. Such a day is a day of opportunity.

"The need of a spiritual renewal is paramount. Our work halts by reason of the lack of that joyous enthusiasm which is the result of a vivid experience of the power and grace of God. There is a necessity laid upon us, by earnest prayer, self-examination, repentance, and a revival of personal faith in Jesus Christ our Lord present in His Church, to seek for the out-pouring of the Holy Spirit in such an abundant measure of blessing and refreshment that the Church may be revived and advance with joy upon its great mission."

Let us match our difficulties with the gifts of the Holy Spirit which the Lord of Glory promised to His followers. My brethren of the great inheritance let us put on our strength.

Awake, awake the world is young  
For all its weary load of thought.  
The strongest fights must yet be fought,  
The most surprising songs be sung.

Niagara Synod Sermon, 1932

## Opportunity and Responsibility

I value deeply the confidence you have placed in me in inviting me to be your bishop. I shall do the best I can with God's help. I thank the clergy and the people of the different places to which I have gone for the heartiness of their welcome. Such welcomes have been a refreshment and an encouragement. I ask for your co-operation. You share with me the responsibility of the Church in the Diocese of Toronto. I shall ask your co-operation often, especially from those who hold official positions in the Church. They will find that I am a strong believer in the new saying, "If you want a thing well done, don't do it yourself."

\* \* \* \*

My brethren, I am glad and reverent in the face of the opportunity which is mine in coming to serve you as the bishop. I believe with all my heart in the mission of the Anglican Communion. I am thankful to spend my life in that service. I believe that this Communion has an opportunity in our day, an *opportunity* very great and real, and in many ways unique. It is a great *responsibility* which is ours who serve that Church in these testing days. Brethren, beloved of the clerical order, and of the lay order—let us search our hearts, let us purge them from bitterness, from narrowness, from despair, and from all self-seeking. Humility, love, tolerance, knowledge, conviction, courage and reality—these are the qualities we seek from God for the high, dangerous and noble tasks before us today.

Toronto Synod, 1933

## The Church and the Changing Social Order

*The Church* in the journey down the ages has encountered all the varieties of *changing social order*. We are in the midst of a period of extraordinary anxiety and distress. We share in that anxiety and are touched by that distress. While it is not for the Church to identify herself with any group or class, it is for her to study the social problems of the age, to enter with sympathy and understanding into the sufferings of all people, and to minister to all sections of her great trust in Christ the Son of Man. These things concern us. We set before us the vision of the Kingdom of God. We must pray, study and work to make the prayer "Thy Kingdom come in earth, as it is in heaven" come true.

Toronto Synod, 1933

## Our Greatest Need

But we need in the diocese, as we face our uncertain and perplexing present, and the unknown future, more than this. We need spiritual power and revival. We may seek for such with confidence. It is God's will to give us wisdom, light and power. Let us seek it now in our Services and in our gatherings together. As individual members of Christ's Church, and as a corporate unit of that Church, let us put forth faith and lay hold on "the unsearchable riches of Christ". He walks among us as we meet, or we meet in vain. He is at hand to lead, to guide, to nourish, or we plan, organize, appoint committees, and pass resolutions in vain. We claim His leadership now. We place our plans and our methods in His Hands now. In His risen and ascended power He stands among us now, or we had better disperse and return to our homes. Responsibility is upon us, brethren of the Synod of the Diocese of Toronto, the responsibility of having in our presence the Ancient of Days Himself, the living Lord Jesus Christ, ready to empower us, to shed His light upon our tangled problems, to lift us by His grace over our obstacles, to lift us above our man-made divisions, some of them the result of human passion, misunderstanding and ignorance, to set us on our way rejoicing, a compact and loving brotherhood. We do but waste our little strength if we proceed unmindful of that great Presence. May we lay hold about that great strength by faith. And not only now in this gathering, but I call upon all the congregations, and all our members in this jurisdic-

tion to seek His face, and pray for light, power, and revival. We pray, "Lord Jesus, in accordance with thy true promise, that 'wherever two or three are gathered together there am I in the midst of them' we pray to thee. For centuries thou hast been with this Church, and hast led and empowered our fathers for their tasks. Lead us now, help us now in this same Church in this new land in the face of the problems of the day, so to believe in thee more fully, to work with thee more faithfully, and with more cheerful faces, in order that that which is in thy holy mind for this Diocese, for these parishes, for these souls, may be fulfilled indeed, to the glory of thy Name, and the good of thy holy Church. Amen."

Toronto Synod, 1934

## The Teaching Church

There is one other matter to which I would draw the attention of the diocese in connection with our attitude to the work and calling of the Church today, and that is the necessity of carrying on together with efforts which have for their objective the increasing of the efficiency of our organization, the seeking of revival of spiritual power, a consistent, thorough system of teaching in relation to our Church, its history, its point of view, its unique place in Christendom, its teaching concerning God, redemption, and character, and its programme in this country. I find that sometimes a falling away from our Church is due to the lack of teaching in this respect. This is a subject which needs to be kept in the fore-front of our programme. Our position, our history, our methods need to be understood by our people. This calls for careful, thorough-going teaching, which when combined with a living faith in Christ Himself, as Redeemer, Lord, and Friend, results in an intelligent, devoted and steadfast loyalty to Christ and His Church which carries our people through.

Toronto Synod, 1934

## Attendance at Synod

I am glad to see such a large and, I believe, thoroughly representative attendance of clergy and laity from all parts of the diocese. I welcome all most cordially, and I ask all the members of this most important and historic body in this year, not of anniversaries only, but of difficulty and of problems, to give their best attention to the business of the synod. My attention has been drawn to the fact that the attendance from day to day, and indeed sometimes from hour to hour, varies more than it should. I ask, therefore, that all the members of the synod endeavour to be present as continuously as possible during the sessions. While I know that there are circumstances which make it impossible for all to attend each session, yet I hope that no one will absent himself unnecessarily. We need the presence of all, and while it is not possible for all to speak, it is necessary that all should be informed as to the business before the Church in the diocese and they can be so informed only by assiduous attention at the session. To send back to the parishes and missions a body of informed opinion on the general polity, ideals, and problems of the whole Church in the diocese is one of the most useful functions of the synod. I said it is not possible for all to speak, but I would remind those who do speak that the shorter their speeches the greater is the opportunity given to the other members of the synod to join in the debates.

Toronto Synod, 1934

## Anniversaries

These Anniversaries are bringing to us a greater appreciation of the conditions under which those who went before us lived, the obstacles they surmounted, the difficulties by which they were surrounded, and the steadfast faith, hard work and courage which enabled them to bring out of the wilderness in a very few years the communities, villages, towns and cities of our young country. We should hail with thankfulness these revivals of interest in our history, which such anniversaries bring, giving, as they do, vividness and colour to the bare record of facts which is sometimes mistakenly taken to be history. As we live again the old days of the clearing in the forest, the scattered settlement by the lake, and follow in imagination the blazed trail, the corduroy road, worship in little primitive churches, meet the men and women of our Church and our communities, listen to their discussions and their prophecies, note their fears and anxieties, the things which seemed to them to be big or small, we understand better our own problems, we grasp the significance of our own heritage in the Church and community. As we read of these bygone days we are cheered by a new realization that problems as difficult of solution, obstacles apparently as insurmountable, can be overcome by us today by the same faith in the power of God, patience, and courage by which the men and women of former generations overcame theirs. There is a blazed trail through the dark forest still, roads can be built across muskeg and

swamp. Unpromising and well nigh desperate situations can be turned into occasions of rejoicing. That Power so inscrutable, so unexpected, so awful, still pursues His majestic way through the generations. Full of awful purpose He works patiently and sure. "The mills of God grind slowly, but they grind exceeding small." But His mercy is available still for all who seek Him in the old ways of penitence, faith, and obedience.

Toronto Synod, 1934

## The Church's Adventure of Faith

The whole story of our Church should be known in outline to our people. Its adventurous journey through the centuries, its great mission in the Home Islands from remote ages, its place in the building and the organization of Britain, its love of independence, its resistance to tyranny, these should be better known, as should its great adventure in the realm of ecclesiastical polity when holding fast to the old Catholic order, the sacraments, the apostolic ministry, yet welcoming the revival of life and spiritual freedom, and the open Bible with which the days of Reformation are forever associated. The Church of England took the difficult and heroic course of going forward on its *adventure of faith* —accounting for the old and for the new. Says the voice of our Prayer Book Preface of nearly four hundred years ago, of the year 1549:—“And whereas in this our time, the minds of men are so diverse, that some think it is a great matter of conscience to depart from a piece of the least of their Ceremonies, they be so addicted to their old customs; and again on the other side, some be so new-fangled, that they would innovate all things, and so despise the old, that nothing can like them, but that is new: it was thought expedient, not so much to have respect how to please and satisfy either of these parties, as how to please God, and profit them both.”

Toronto Synod, 1934

## In Memoriam — Archbishop Stringer

I go now to the passing of another to which reference should, and I believe will, be made in every synod in Canada. On my way to Winnipeg last autumn I read in an editorial of one of the morning papers of that city these words, "There is mourning today from the Valley of the Red to the Mountains, and North to the Arctic Sea." And so it was when the news of the sudden passing of the *Most Reverend Isaac O. Stringer*, Archbishop of Rupert's Land, was announced last November. I quote some things I said at the funeral service in St. John's Cathedral, Winnipeg—"It is true that there is mourning from the Red to the Mountains and North to the Arctic Sea. There is lamentation on the banks of the great rivers of the North, in the scattered communities of the Arctic Sea, in the little isolated communities, in the forests and on the mountain side—in the solitary tent and in the miner's hut, in the trapper's camp—for the one they called 'Bishop' is dead. Their companion, their father, their friend of ten, twenty, thirty, forty years has gone from them. I come to you today to say that there is mourning *beyond* the Mountains and east of the Red—throughout his native Province of Ontario, in his native Diocese of Huron, in my own Diocese of Toronto, in Niagara, in Ontario, in Algoma, in Ottawa, in Quebec and the Maritimes. The whole Church of England in Canada is moved by his sudden passing. Isaac Stringer was a great soldier of Jesus Christ, a gentleman, a loving friend, a true Chris-

tian bishop. I have seen him in a teepee, I have seen him in a palace, I have knelt beside him in a great Service in an ancient cathedral in the Old Land, and I have taken part with him in the same august Service in a little hut beside a faraway northern river when an old dying Indian, his friend in many a hard journey on that Arctic shore, who wept with joy at the sight of 'Bishop's' face, received at 'Bishop's' hand the Holy Sacrament. And he was always the same—kind, patient, selfless, real. In all relations in life—husband, father, friend, bishop—Isaac Stringer was a good soldier of Jesus Christ. It was the glory of 'the Name which is above every name' that sent him out forty years ago to the shores of the Arctic. It is that Name he sought to glorify amongst Eskimo, Indian and White man. It is that Name which supported and sustained him through the long years of heroic missionary work. It made him strong to help others. It is that Name which strengthened him as he took up in this place (Winnipeg) the labours and perplexities of his last task for the Church on earth."

Toronto Synod, 1935

## God's Grace and Help

Who is sufficient for these things? Only those who turn hour by hour to the source of light, peace and joy. Let us seek His face in this our gathering. If we do that with penitence and faith, then the "Spirit . . . of power, of love and of a sound mind" will descend upon our synod. In that Spirit we shall be guided, united and renewed. As in the Service of the Holy Communion with which the synod opened this morning, in the prayers in which we unite as a corporate body from time to time, in our synod Service tonight, so in our moment by moment praying as we proceed, we shall find that an overcoming power is with us. We shall be able to hear that which St. Paul heard, "My grace is sufficient for thee." We set this fact of *God's grace and help* before us as we begin our work. Our business is a sacred business; it needs our best thinking; it needs our united thinking. We pray to God for light and wisdom, we confer together, we draw near to each other in fellowship in order that we may know His mind the better, and find in Him, and in one another, strength and guidance for the right performance of the duties entrusted to us.

Toronto Synod, 1935

## The Synod — a Holy Convocation

A synod is not only an occasion for the transaction of business, commonly so called (though I believe that what is called business is a sacred matter). *It is a holy convocation.* It is an opportunity for refreshment and fellowship. Let us take the opportunities, which such a gathering offers, of drawing nearer to one another and finding in the fellowship of a common task and privilege that strength and happiness which are available for us. In a diocese as large as this it is difficult for us to see as much of one another as we would wish, but here in such a gathering let us make the effort to know each other better. Let us speak to one another. Here no introductions are necessary. We meet as companions in a sacred undertaking. One of the reasons for a synod is to give us the opportunity of knowing one another, learning from one another, and helping one another.

Again, I invite you, my dear brethren, to seek the help and guidance of God Himself. *A holy convocation!* A spiritual undertaking is this our synod. How often that question of St. Paul comes to us in these days—"Who is sufficient for these things?" The task is beyond our strength. The problems are baffling. Our wisdom, our courage, our judgment, are not sufficient. I need not enlarge on our problems—problems financial, spiritual, social and personal. They are common to all who seek to maintain the faith of the Church of our fathers, in the face of hard days and straightened circumstances, in the face of questions concerning God, man and destiny. Let us be sure we put first things first.

Toronto Synod, 1935

## The Primate's Visitation

*The visitation of the dioceses by the one who occupies the Primate's office,* is, I feel, of real value to a Church situated as ours is in a vast and varied country, with, for the most part, a scattered population separated from one another by great distances and natural barriers of wilderness, prairie, great lakes and mountains. Such a visitation imparts a sense of coherence. It takes something from the sting of isolation. It helps all to realize that fellowship which is so essential to our well-being.

Toronto Synod, 1935

## A Right Spirit

There are a great number of public, religious, ecclesiastical, and social questions before us in these days. I do not propose dealing with them in detail in this charge. I am much more concerned with the spirit in which we Churchmen face them than with endeavouring to express my views upon them. All these questions and crises must be faced in *the Spirit of Christ Jesus*. His principles and teachings apply to all. We must apply them in all our relationships in life—national, social and religious. No other standard but His standard is good enough for us. This must be set up and striven after in the Church itself, in parochial difficulties, in the age-long problems associated with our relationships one with another, in our religious differences, in dealing with the anomalies and injustices of the social order, in our politics, in our business, and in all varied relationships. Only one standard is high enough.

Toronto Synod, 1935

## The Book of Common Prayer

"*The Book of Common Prayer*," to quote the Preface of our Canadian Book, "is a priceless possession of our Church. By its intrinsic merits, as a book designed for the reverent and seemly worship of Almighty God, as well as by its historic associations, it has endeared itself to generation after generation of devout Christians throughout the world. None would desire or advocate any change therein which would impair or lessen this deep-seated affection." The attempts sometimes made to "improve" the order and method of the Prayer Book Services by amending, shortening, or adding to these Services is not conducive, in my opinion, to real improvement in the conduct of the worship of God. In making reference to this I have not any special school of thought in mind, for I find that some members of all schools of thought are inclined to amend, shorten, or otherwise change the order of worship there set forth. I do not wish to impose rigid rules in these matters, but I would remind the clergy that while latitude in many directions is allowed, yet we are all bound by our solemn obligations not to take upon ourselves to change or unduly shorten that which has come down to us through the ages as one of our priceless possessions.

Toronto Synod, 1935

## Leadership

My brethren, I have tried to say to you some of the things that are in my mind as we begin our synod. In doing this I have tried to give leadership in the realms in which I believe it should be exercised, and in the spirit which I think should pervade such leadership. I ask your attention to and consideration of these matters which fill the spiritual and mental life of our time and their bearing on our mission as a Church. *It is this kind of leadership to which I aspire.* And response to this kind means the conquest of difficulty and the real progress of our cause. I have found that the attempt to arrive at true principles in relation to details is always the first step to real accomplishment, and I believe, the special function of real leadership. As Matthew Arnold has said—

"Rigorous teachers seized my youth,  
And purged its faith, and trimmed its fire,  
Showed me the high, white star of Truth,  
There bade me gaze, and there aspire."

It is from such fearless gazing at "the high, white-star of Truth" that true aspiration springs, and out of true aspiration comes wise planning of details, hard work, brave endurance, and, ultimately, by God's mercy, achievement. Let us seek such.

Toronto Synod, 1936

## The Woman's Auxiliary

This spring the Toronto Diocesan Board of the *Woman's Auxiliary* celebrated the fifty years of its diocesan life. It was a moving occasion, the details admirably planned and carried out. The only "rift in the lute" was that our Diocesan President was unable through indisposition to be present. For twenty-five years Dr. Mabel Cartwright has been the President. Everyone in the Synod Hall knows something of the ability and the single-hearted devotion which has been displayed through those twenty-five years. The Woman's Auxiliary made a presentation to mark their love and respect for her character, sagacity, and powers of leadership. This organization of women is in itself a remarkable demonstration of the value of putting first things first. For it is out of their lives as Christians and Churchwomen, out of their prayers, and out of their hard-won knowledge of the problems of the Church in Canada has grown the work we see all around us in this country and beyond. They have raised their money because they took pains to understand the needs, necessities and opportunities of the situation; and because they took pains to pray and to try to live the life of Christian women. Out of such alone, strong and truly active organizations within the Church grow and flourish. We honour them in the day of their Jubilee.

Toronto Synod, 1936

## The Church Militant

I affirm my unfaltering confidence in the cause of the Church. The expression, "the Church is fighting for its life," while true in one respect, is not true if it implies that the Church is in danger of ceasing to live. The words of her Head remain; they are the ground of our sure confidence. "Lo, I am with you all the days, even unto the end of the age." "The gates of hell cannot prevail against it." That is not to say that here and there the candle-stick may not be removed. In congregations, in dioceses, as in individuals, the light may be removed. Slackness, folly, malice, hatred, disloyalty within, may bring death here and there. And against the formidable foes without the Church wages an unceasing warfare. But these can never wholly overcome her while her Master's word stands. The truth in the statement is that we must fight as men who fight for their lives, with that kind of intensity and abandonment. No half-hearted efforts, no slack believing and living will suffice in this day, or indeed in any day. "Rise up, O men of God!" as men who fight for your lives.

Toronto Synod, 1936

## The Allotment

Brethren, it is no vague, impersonal matter. It matters to human beings. When through indifference, carelessness, or slackness we do not put this whole matter on the plane of the vital and the imperative, the cause of the education of our children and young people, the social service effort, the cause in isolated places and in overseas fields falters and fails, the cause and Kingdom of Jesus Christ is wounded. The faith of little children, the religious peace of mind of struggling mothers in far-away communities, the anxieties and deprivations of noble missionary bishops and clergy and laity are involved. The security of the widow and the orphan, the peace of mind of aged men in their closing days after a life of toil, the services of our own Synod Office so freely offered to the members of the diocese—the well-being, no, the means of existence of our own young men and women who have gone at our bidding to the isolated frontiers of our own country, men and women who live for Christ's sake and His Church cut off from so much that we count dear—these, and more, are at stake in what we call "*the allotment*". It matters supremely whether we meet it or not.

Toronto Synod, 1936

## Religion and Money

As I speak to you of these things I am keenly aware that behind the task of raising something like sufficient funds lies the greater and more essential task of presenting to the people of our perplexed day the tremendous claim of Christ Jesus and the essential message of His Church. To revivify our own lives, to strengthen and invigorate our own faith, and so to illuminate the hearts and minds of the great masses of our people is the task of supreme importance lying beneath and around all money and administrative difficulties and needs whatsoever. As I listen to the discussion of our money and business problems, I am always aware that these problems have for their real solution the strengthening of our spiritual relationship with Christ Jesus Himself, and with one another, and the reviving and renewing among the many who walk in seeming indifference to the real claims of the needs of the Church, and of what the Church can do for them. Our age is pierced through with doubt, with the sense of insecurity and of fear. It is a bewildered age. The question mark stands prominently in its midst.

Toronto Synod, 1936

## Watch and Pray

Business, administration, and details occupy much of our attention in our synods. We have our Services in connection with our gathering. They are an essential part of our synod. But at this session I am going to ask you to do more than attend these Services. We shall not have the wisdom, the power, the understanding, the joy we should have if we are to carry out our responsibilities in the face of our generation in the place where God has set us, unless we seek Him in the simplest faith. Our Lord's words to the three in the Garden of Gethsemane are often in my mind—"Watch and pray, lest ye enter into temptation". The three were on the eve of their great testing—they failed because they slept. How can we escape failure—failure in understanding, failure in judgment, in patience, in love, in endurance—unless we watch and pray? We, too, are on the eve of testing and temptation. Let us watch and pray in this gathering. I therefore propose calling you often in the midst of the discussion of our business, and as we come to grips with our serious problems, to times of silent prayer, and times of strong crying out unto our God for light and grace. I believe that the business of the Church is a sacred business, and that we can do it only if we constantly turn to the source of help and grace. We shall pray for those small groups of people in every congregation who carry on through good report and evil, who give, and work, and pray. We shall thank God for them. If the many,

or anything like the many, gave in terms of worship, prayer, service, money, as do the few, what could not our Church do! We shall pray for those multitudes of people more or less attached to us, for those in perplexity and discouragement and for those who are despairing. We shall pray for the distracted world, for peace by God's mercy. We shall pray for social justice, for reconciliation between man and man; and for ourselves, the members of the synod, that we may be better men, that grace and mercy may be in us—that our hearts may be rekindled. We shall pray for this Church, in mission, in parish, in diocese, and in the Dominion and overseas, for the General Synod and the Boards of the Church.

Toronto Synod, 1936

## Christmas Day

This age is very like the one in which the Church began. The Christian Church at the beginning of history had to face a discouraged and disillusioned world — a world racked by doubts and fears. Men's hearts were failing them for fear then. Hope was a forgotten virtue. Into that disenchanted era Christianity came, and, if we may believe the testimony of Clement of Alexandria in the second century, Christ altered the complexion of men's minds. "He hath," said Clement, "changed sunset into sunrise." Once more we face a disillusioned civilization. We face it with that great One who can bring new hope and confidence to those who sit hopeless and bound.

*Christmas Day* is the day of hope eternal. "God has visited His people." Christ lives today. Come to greet Him with your faith and trust. Come, partake of His strength and peace, and ask Him for grace to bear your witness, and to go on with your appointed task. Let us, at Christmas time, renew our faith and hope in the future of the Church. There is grace and glory for her and for her members in that Holy Child of Bethlehem.

"Somewhere above the low valley road along which the Church is toiling today, the fountains of life are still springing to the sun."

In that "Name which is above every Name", I greet you, fellow members of His Church. May He

guide your "feet into the way of peace". May that peace be in your hearts, and flow out in its abundance to others' needs and fears, and in ever increasing volume, to the whole parish, the community, the country, and the world.

Christmas Pastoral Letter, 1936

## Christian Education

The education problem is one of the most important in the whole situation in our modern world. For we have seen in this realm a change of emphasis, from giving boy or girl certain facts to giving him a certain view of life, to forming him into the kind of boy the state wants him to be, with certain opinions and beliefs, which the state wishes him to hold. When it comes in education, to the laying down of life we are coming to something about which the Church (if it is to be a Church at all) must have something to say. Here is something which we should try to understand better, when we consider the alienation of many of the brightest young minds, the empty pew, and the indifferent atmosphere in which we sometimes work. It is no use simply bewailing what we call, and I believe miscall, the indifference of many people. We must become more aware of the elements in the mental and spiritual atmosphere in which we and they live. We are wrong if we associate this difficulty only with the states called totalitarian, where "the supreme authority of the state is (explicitly) to impose on the whole community a philosophy of life, and a pattern of living which are wholly, or in important respects, contrary to the Christian understanding of the meaning and ends of human existence."

General Synod, 1937

## **Let Your Light Shine**

A great constituency is listening to us, that group of faithful men and women who support the work of the Church in every place by their constant attendance upon the administration of the Word and Sacraments, by their service and their offerings they are listening. In these groups and outside them are great numbers of people, old and young, who are hoping to receive from such a gathering as this some interpretation of life, as the Church understands it, some assurance that we are concerned with their troubles and perplexities, their doubts and fears, and some assurance that the Church is out upon the main river of human life, as that river flows so strongly today whether it be in the social, religious, or economic spheres. It is for us to show that the Gospel is concerned with the whole of life, as it is manifested today, and that it is on the main stream and not upon some back eddy of the stream that the Church lives and works.

**General Synod, 1937**

## Knowing the Times

There is great need of a better understanding by the Church of what is really happening about us in the realm of thought and action by the constant interpenetration of the life of all our people by secularism, by great and serious doctrines which undermine the Christian conception of God, of human nature, and of the destiny of the individual and of the whole world. The situation in regard to this is, of course, especially acute in the well organized totalitarian state, but it is also serious where the state is, as with us, neutral or friendly. There is going on all around us the constant pressure of ideas, which by their presence make the work of the Church extraordinarily hard. We should be more aware of all this than we commonly are.

General Synod, 1937

## The Bible

Now let me say something more about *the Bible* itself. What I am afraid of in relation to the Bible is not investigation but neglect, not criticism, but indifference, not opposition to it, but ignorance of it.

Read it—until some of its glory and its grace passes into your soul and out into your life. Read it until you see in it the undefeated purposes of God marching on. Read it until you catch the music of its central theme, with which all the lesser and subsidiary themes blend into one great glory. Read it until even in the darkest hours you can perceive on the far off horizons the dawn of the Eternal Day, and understand better that all movement in nature, in history, in learning, in struggle and in defeat are but parts of a working towards "that far off divine event, to which the whole creation moves". Read it until there possesses your heart a confidence that God has spoken to men—that through all the perplexities and contradictions of human history, eternal purpose is pursuing its way—until you can trace amid all the tangles and confusions of nature and humanity's story the golden threads of the divine plan which is unfolded in Israel's strange career, and runs out into the nations of the world and into each man's individual life—"that divine plan by which the Infinite compassion seeks to restore, in spite of sins and ignorance and backslidings, His own beloved children—creatures of His hand, the sons and daughters of His love".

Yes, read it until your vision becomes so clear, and your heart so cheered with hope and courage that even

through the clouds and mists of time you can see afar the City whose builder and maker is God—the City of Peace and Glory, and can hear the fanfares of the Advent trumpets of the Kingdom, can see in the desert the roses and every green thing springing up where once were thistles and thorns and wilderness.) Read it until your eyes behold afar the glory of the Kingdom of God, and your ears hear its songs of triumph, because you have grasped something of the central theme and hope of the Holy Scriptures—a theme and hope nourished, elaborated, and cherished and held on to through hundreds, aye through thousands of years, of the Bible Story—that through defeat and confusion and treachery and ignorance the kingdoms of this world should one day become the Kingdom of our God and of His Christ.

Radio Broadcast, Dec. 5, 1937

## I Have Faith

*I have faith* in Canada. We are beset by troubles and perplexities, but we have no business being discouraged by them. The people who lived here one hundred years ago had them in abundance, but they carried through. This is to be a great country.

*I have faith* in our Church. In it we have difficulties and problems too. But here also we have no business allowing ourselves to be discouraged, and to walk with faltering steps. We have a great work to do in our age. It calls for joy and faith, and glad sacrifice. The people who one hundred years ago helped to found the diocese had much to cause them to be discouraged (read that story), but they did the best they could, and they persevered. That is why we are meeting in synod today. Let us make this Church a greater, more useful, and more faithful Church. We can do it if we will.

*I have faith* in Jesus Christ, the Lord of Glory. I believe with St. Paul that "Christ is all." I believe He is calling us through the Coronation Ceremony and message to a more complete consecration to His work and His mission. By His grace we can make this Church a great instrument for the fulfilling of His plan and purpose. Let us do it by coming nearer to Him, and to one another, as one family in Him. Amen.

Toronto Synod, 1937

## He Came Himself

And is it not inevitable that at Christmas this personal note should come in? Of course it is, because Christmas tells about something very personal that happened, when God Himself came into personal relationship with human life, with men, women, and children like ourselves. There is an old story I have read somewhere, which has its setting in a great square in a mediaeval city filled with people in some great trouble. Panic, danger, and confusion run through the crowd. From a high balcony an old King and Queen watch with growing anxiety. Their young son is with them looking at the bewildered crowds, and sensing their growing despair. "Some one must go and help, and tell them what to do," says the King. "We must send some one down to them? Who will go?" "I'll go myself," said the young son, and he leapt from the balcony into the square!

"*He came Himself*," is the message of Christmas. He came Himself into a world like this—to people with troubles and fears, with joys and work, with sins and sorrows like ours. Listen on Christmas Day at the Holy Communion to the "Comfortable Words", especially to the second and third of those words, and think of them as a Christmas message for you, your loved ones, and for all men.

"So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life."

"This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners."

A blessed Christmas to you, my friends of all the congregations of the Diocese of Toronto! May He, Himself, who once in time came into the world and "for us men and for our salvation came down from heaven . . . and was made man" save and bless you, and give you His peace.

Christmas Pastoral Letter, 1937

## The Coronation Ceremony

The Coronation Ceremony in Westminster Abbey, which I attended, has been described many times. I do not propose doing that once more at any length. It remains in the memory of those who were present as a Service of reality and beauty. It spoke of the straightforward and simple dedication of a man and a woman to a life of extraordinary toil and responsibility. It witnessed in its every part—by prayer and sacrament, by symbol and pageantry, by the demeanour of a representative and reverent congregation, both in the Abbey and throughout the empire and the world—to the stability of the Throne of the Empire, and to its religious foundations. It was a deeply religious Service, a Service of the hallowing of a people, the blessing of a system of government which has come out of the long centuries of our history, and which has survived the changes and shocks of the years. I am thankful that it was my lot to be present. The sound of the silver trumpets in the old Abbey on that May morning, the sight of the slight kneeling figure of the King as he prayed alone, singled out, for God's grace, the sound of the school boys' "Vivat Rex," the quiet reverence of that great congregation, the clearness and naturalness of the Archbishop's voice all through that long service, the sight of that glittering figure on King Edward's Chair, Crown, Vestments, Sceptre, the Rod with its symbol of God the Holy Ghost, all such a contrast to the simple figure in shirt sleeves who a few minutes before had prayed so

humblly for God's help and blessing—all these things will remain in my heart all my life, bringing an assurance to me that our people's history, faith and hope are deeply rooted in the religion of Jesus Christ our Lord.

Toronto Synod, 1938

## Our Church in North America

Let me interject here the statement that I had the honour of representing our Church at the General Convention of the Protestant Episcopal Church in Cincinnati last October, when I referred to the links in history which bind us closely together. I said in part—"For more than one hundred and fifty years our Churches, Churches of a great common stock, of an ancient origin, faith and purpose, have grown up along side each other on this great continent. I say common stock, for it is from the ancient Churches of the old lands we derive our beginnings. But it is not especially that remote past which is in my mind as I think of your Church and mine. It is rather of those days almost at the beginning of our histories on this continent, when 200, 175, 150 years ago the little pioneer churches of our order struggled to find a foothold on this continent in the midst of handicaps. And what greater handicap could an Episcopal Church have than that of having no Episcopal supervision, in the midst of the storm and sorrow, of change and quarrel, and civil war with all its rending tragedy? The Church I represent had its part in the sorrows and discipline of those early days in America. I think of the company in those days—Chandler, Seabury, White, and Inglis, and many others. How bravely they tried to found our Church in America, and when the War of Independence came and its aftermath, how with equal courage they continued their work, and the result is what I see before me in this

Convention, and in the Church whose greetings I convey to you.

"My method, therefore, of bringing you our greetings is to open what I call 'an old chapter in American Church History' and to glance briefly at it. Last August we celebrated in Halifax, Nova Scotia, the one hundred and fiftieth Anniversary of the Consecration of the first Bishop of the Canadian Church. Who was he? He was one of the little company of American Episcopilians, the friend and associate of Seabury and White. Charles Inglis had been Rector of St. James' Church, Lancaster, Pennsylvania, Christ Church, Dover, Delaware, and then Rector of Trinity Church, New York. It is that Church, which began its organized life one hundred and fifty years ago, which was led and supported in the first place by people of your kith and kin, who after the War of Independence went into the northern wilderness one hundred and fifty years ago, which greets you. In those years we, like you, have had plenty of adventure by the way, and, like you, have had many blessings given to us by God."

Toronto Synod, 1938

## Missionary Giving

What a colourful story it is! To take one part of the work—the Missions among Indians, and the scattered groups of our own people in the North and West—the work in lonely posts, by the great rivers, on the prairies, and in the mountains. What a great and stirring story is here! No boys' book of adventure is more full of risk, hazard, and courage than the story of our own Church in the great wilderness and on the frontiers of Canada. No romance of gifted writer can furnish more wonderful stories of forests, lakes, rivers, plains, than that story of our Church's attempt to follow and to minister to her children wherever they go.

You have heard of the sorely tried bishops, clergy, and people of some parts of the great West, and of the brave way in which they have carried on through years of hardship, disappointment and drought. You have heard also how the clergy in many parts have had but a fraction of their stipend paid them. Why have they had but a fraction? Because dioceses, and parishes, and missions, have not paid their allotments in full. What can we do in the face of these problems? I am sure of the answer. The most effective thing the Diocese of Toronto can do, in the matter of financial help, is to pay its apportionment in full. And the only way to do that is for each congregation to set to work to do that thing, to do it this year (1938), and to plan to continue to do it every year.

Let that story make its own plea, and then great numbers of our people would know, and knowing would become interested, and being interested would come to the rescue of the faithful few, and the work would be done.

Toronto Synod, 1938

## A Common Responsibility

There are those who think that this diocese is asked for too much. I am not one of those. In view of its potential wealth, its proportion of the Anglican population, and its endowments, I do not think that it is asked for too much. Neither do I think that in pressing for the payment in full of our allotments I am thereby laying a too heavy burden on the *few*—those faithful people which in every parish and mission give so generously, and out of all proportion to the *many* who do not do their share. No, it is not by asking that faithful group which already gives, to give more, that I would solve this problem, but by urging that all of us who care for these things accept more completely the responsibility of spreading the knowledge of these needs and opportunities much more earnestly and systematically than we do.

Toronto Synod, 1938

## A Living and Personal Religion

It is vital that more of our people should use their minds in relation to our religion in an age like that in which we are living. There is a call for "taking trouble" in understanding some of the intellectual and historical problems of religion. To quote—("Secularism and Christian Duty" by the Bishop of Southwark): "If we are to help reconvince our contemporaries of the truth and greatness of the message which is committed to us we must give much more time and thought and study. As the wounded knight in Parsifal could only be healed by the touch of the spear which had inflicted the injury, so the intellectual wounds of our time cannot be healed without the help of the intellect."

But it is not only or chiefly by the intellect that this is to be done. It is *a living and personal religion* that is required to call the attention of men, women and children to the realities and power of our religion. Worship, prayer, acts of faith and penitence, meditation, and sacrament, are required to bring the soul to that state of joy and power which enables Christians to witness to the Living Christ. People who are in daily touch with Him, are the people whose witness is full of reality and power. There is always great need of renewing and reviving our spiritual lives. We are in constant need of toning up. It is the changed and joyful life that proves the power of a living religion. How buoyant we who believe in the Risen Saviour should be, my brothers! Let us seek Him in His power, as He walks among us today.

Toronto Synod, 1938

## Our Heritage

I have spoken of the various strains of life which run through us as a Church—English, Irish, United Empire Loyalist, etc., and as I have spoken I have been conscious of another word which is associated with our Church. While we are proud of those origins, and thankful for what they stand for—we all are anxious that this Church of ours should be thoroughly Canadian. We are a Canadian Church, anxious to minister to our Canadian people, sharing as we do the ideals of Canada, thankful as individuals that our lot is cast in such a country, grateful for the opportunities given to us in Canada, and anxious to make our full contribution to the building up of the Kingdom of God in the Dominion of Canada.

As I meet this synod assembled here today, in this year, on the eve of the celebration of our One Hundredth Anniversary, I am conscious of all the influences, strains of ecclesiastical colour, national heritage, and convictions, which make up our Anglican Communion—English, Irish, Loyalist, and all the rest. I have an ambition to help weld together all these elements into one Canadian Church. For the full work of such welding we must consider those other *heritages* of which the Commission on Doctrine speaks. The Catholic heritage from the ancient Churches of history, the Reformation heritage, and what the Commission calls the heritage of “the Greek spirit” (perpetuated for the West by the Renaissance), or the spirit of free inquiry—these three. What a task to do something to help in the discovery of

that synthesis of which the Commission on Doctrine speaks! I am sure that some day we shall find it. The Diocese of Toronto can do some real and constructive work in that direction.

What a responsibility is mine in endeavouring to lead such a varied band to do something to deepen the spirit of fellowship, of understanding, and of co-operation among the children of so many different heritages. One of the ways is by promoting a better knowledge of our history, and of those different paths by which we came to serve Christ our Lord and Saviour within the boundaries of the Church of England in Canada, but chiefly is this done by the deepening of our own spiritual lives, and making firmer our hold upon our Lord Himself, "the Blessed and only Potentate, the King of kings, and Lord of lords".

Toronto Synod, 1938

## Back to Childhood

Christmas takes us *back to childhood*. This is a most healthy and refreshing place to which to travel, when we are in danger of losing our illusions. We return to childhood on Christmas Day. One of the reasons it is a happy day is that so many grown-up people recover their childhood, for it is then that grown-up people meet once more the vivid joys of childhood, and find—

" . . . . . truths that wake,  
To perish never;  
Which neither listlessness, nor mad endeavour,  
Nor man nor boy,  
Nor all that is at enmity with joy,  
Can utterly abolish or destroy!  
Hence, in a season of calm weather  
Though inland far we be,  
Our souls have sight of that immortal sea  
Which brought us hither;  
Can in a moment travel thither—  
And see the children sport upon the shore,  
And hear the mighty waters rolling evermore."

Christmas Pastoral Letter, 1938

## The Old and the New Light

Someone wrote to me today, saying—"Can you give me any new light on this world situation?" Any *new* light I have is very *old* light. It comes from faith in God. He is working His purpose out in the history of the nations. I have never found anywhere in the New Testament any indication that this life here on earth, either individual or national, was to be an easy thing. I find no promises of security, safety, or ease here in this world; but I find promises of grace and guidance, and the assurance of the ultimate triumph of goodness to those who serve Him. You will agree that all this is very old. It is, also, new enough for use today. I pray that we may all have grace to find it so.

Pastoral Letter to the Clergy, Sept. 22, 1939

## The Challenge of the Hundredth Anniversary

Some of the letters that have been appearing in the Canadian Churchman regarding the \$20,000.00 which we go short in our missionary apportionment every year have been hard reading for a man who occupies the position of Bishop of Toronto and that of Primate at the same time. When, five years ago, the Bishop of Toronto was elected Primate I knew that one of the reasons for that election was the hope that this terrible slack of \$20,000.00 would be taken up. But they were wrong. That cannot be done until this diocese gets out of some of the debts which cripple it. This is the reason why in every charge to the synod I have pressed on the diocese the necessity of facing the debt problem, and I shall continue to press until more of our congregations, and more of our well-to-do people follow the example given by some congregations and some well-to-do people, and come to the rescue of the Church in the diocese and in the Dominion in this matter. The work of the Church here, and to some extent in the whole missionary area of the Dominion, halts against the day when we can get ourselves free. And it can be done! There is no impossibility in the facts—the only place of impossibility is in our thinking.

President Roosevelt said in a recent speech, "Men are not the prisoners of fate. They are only prisoners of their own minds." One of the striking differences between our generation and the generation of the pioneers whose memories we celebrate at this Anniversary is that they did not consider themselves "pris-

oners of fate". If there was a great tree in the way, they cut it down, and tore out the stump and made a fence with it.

I call upon our whole membership to consider these things, to read the story of the hundred years, and to reconsecrate themselves to Jesus Christ and the cause of His Church. I call upon our whole membership in this day of *Anniversary*—on those who have influence, money, or gifts—I call upon them for their interest. I call upon the poor, who so often are so generous, to rally to the Church. I call upon the whole constituency, the poor, the well-to-do, the rich, the average citizen—dwellers in cities, and in the country — those who have so many talents, and those who have few, to rally to their Mother Church in this day of danger and of opportunity. Let the bells of *Anniversary* ring out. Let that bell which John Strachan put up ring, and summon the people to a great adventure for the Church, for Canada, for freedom, for democracy, for service, and, above all, for our Lord Himself. He is the Leader in the battle that rages today, as He led our fathers in the battles of the past.

It is said that humanity is on the march once more, that it is leaving the old camping ground for new. Whether that is true or not I do not know, but, if it is true, One marches with them offering them true and right leadership. We hear much today of leaders and of battles. We, too, have a Leader. We, too, have a warfare. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and

make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood; and his name is called The Word of God" (Revelation 19:11-12-13). He is the Rider on the great horse. His Name is Faithful and True. He is leading us to a battle—as fierce a battle as His Church has ever faced.

"He hath sounded forth the trumpet that shall never call retreat;  
He is sifting out the hearts of men before his judgment seat.  
O be swift, my soul, to answer him; be jubilant, my feet!  
Our God is marching on."

Toronto Synod, 1939

## Bishop Strachan

I am struck with a fact in relation to Bishop Strachan's character which I think is not generally understood. We think of him as unbending, as stubborn, as stiff. "Not malleable iron, but cast iron", Fennings-Taylor says, and in many respects so he was; but there was something else about him, and it is a sign of true greatness, in my opinion. It is this, that instead of refusing to go on with a project when he could not get his way and seemed to be defeated, he continued his work. No sullenness about him! When he could not do what he would, he did what he could. I give you two examples of what I mean. First, his name is not commonly associated with democracy, yet here is the man who is responsible for the beginning, so far as the Empire is concerned, of the most democratic institution of which I know anything—the Anglican Synod, consisting of bishops, clergy and lay representatives. Again, he contended for years for the principle of government support of religion, but when he could not get it by that method he chose another, viz., the voluntary way. No man in this diocese has ever collected more money by voluntary subscription than he did. To quote again from Fennings-Taylor—"In the sacred names of truth and justice, he invoked the aid of that voluntary principle which he had formerly discredited, and sought in the freewill offerings of the many what he had hoped to find in the munificence of one. He appealed to

honour and self-interest, to the recollections of wrongs, and the conviction of right, and his stirring words called into life the latent enthusiasm of gifted souls. His heart was inflamed with the fire he had kindled."

Toronto Synod, 1939

## Pioneers in the Canadian Church

I pay tribute to the men and women who came before us in the work of the diocese. There are those whose names are well known—bishops, clergy, and lay men and women. Beside them are the far greater multitudes of men and women whose names are unrecorded here. Their record is written elsewhere, and upon imperishable rolls. But their work and sacrifices live on in parish and mission churches, and institutions. As the story of the one hundred years unfolds we are conscious of the presence of these blessed witnesses. They lived in little log houses in the great forests of Upper Canada, at the rough crossroads, in the growing cities—upholding the torch of life, maintaining the ancient tradition of the Anglican Communion, weaving into the fabric of our national character something of the loyalty and soberness and comprehensiveness of that blessed faith. Unknown by name, we honour them in this day of anniversary. "Their works do follow them." They laboured—we have entered into their labours.

Toronto Synod, 1939

## The War

We meet under the shadow of a great and terrible war. I must try to find words to express some of my feelings as a bishop of the Church of God upon this awful subject. These words will be few. A terrible and warlike people are (and not by any means for the first time during the last eighty years) seeking to dominate Europe, if not the world, and to impose upon free people their system of government and outlook on life, which if so imposed means the end of the freedom of man as we understand it. Hateful as war is, I am convinced we can do nothing else than that which we are doing. We must defend the weak, who have been wantonly attacked, and we must defend those free institutions by which our people have been nourished through the centuries. We have not been true to those principles as we should. We have not done our duty to the poor and the downtrodden as we should. Our economic system has been full of faults. The spectacle of men seeking work and unable to find it, of young men destitute and seeking shelter in one of the parish halls of this city, is in my mind as I write these words, as one illustration of what I mean about the terrible imperfections of our system. I am under no illusion about our faulty economic and social system, but it is an endeavour to follow the ideal of the freedom of man. I know the way of freedom is a long way. The long and twisted way of trial and error takes time. It is full of heart-breaks. It is a road that often twists back upon itself. There are many lions upon the way of freedom's path.

It goes the long way round, but it is the only road which leads ultimately to the City which lies foursquare. Is not this at the heart of the divine adventure recorded in the Bible from that moment when God made man in His own image and set him on his way free?

The fact is plain to me, that the system which obtains in the totalitarian countries robs men and women of the most precious things in life—freedom of thought, speech and action. There has been but one thing for us to do in the face of the efforts to banish freedom from the world. It is that to which we in the empire, under the leadership of Great Britain, have set our hands, and there can be no turning back until the task is performed.

Toronto Synod, 1940

## The Open Church

Another matter to which my attention has been drawn on several occasions is that of closing churches during the summer, especially for the Evening Service. In the face of the accumulated force of the pressure of modern life upon Church attendance, I believe that the Church should be at special pains to give to those who wish to worship on the Lord's Day, however few, the opportunity of so honouring God, and of bearing their witness to the community in which they live.

I call upon all our people as summer comes again in this our country where the climate, where rivers, lakes, and open spaces afford such abundant opportunities for holidays, to remember their solemn duty to worship God in His house on His day, and thus to bear their witness wherever they may be to their belief in and reverence for the Source of all the beauty and loveliness with which our favoured country abounds, and to support by their presence and their offerings the Church in the place in which they take their holiday.

Toronto Synod, 1940

## Raising Money

I have been asked several times as to methods of *raising money* for Church purposes. I am quite clear in my own mind that raising money by "wheels of fortune", "raffles", "draws", "dances and cards", for Church purposes, is entirely undesirable, and I express the wish that such will not be resorted to as a means of raising money for the Church in this diocese. I am also clear that direct giving is the ideal method, and is the one which should be held before the people as the one to which we should work.

At the same time, I am aware of the strength of the argument that there are some people who are ready to give their work and gifts to the Church, and that in offering for sale or for entertainment the fruits of such work, or such gifts, they are making a genuine and acceptable offering for the work of the Church. I recognize the force of such an argument, and I do not express general disapproval of all indirect ways of raising money, but I ask the Church in this diocese to draw the line in the use of such methods at the place which I have marked in the former paragraph.

Toronto Synod, 1940

## Confidence, Faith, Courage

My last word to you is—keep steady and confident, you who trust in the God of all the earth. Do your utmost to create in the Church the spirit which puts first things first—"seeking first the Kingdom of God". Help create wherever you are a sound public opinion, one of unswerving loyalty to your Country, your King, and your God. Pray every day. Repent every day. Open your hearts every day to the Grace of God which will be found sufficient for every need.

Each in your own sphere, in the parish, the congregation, the village, the town, you are leaders—let *confidence, faith, courage* radiate from you.

"See! In the rocks of the world  
Marches the host of mankind,  
A feeble, wavering line.  
Where are they tending?—A God  
Marshall'd them, gave them their goal.  
Ah, but the way is so long!  
Years they have been in the wild!  
Sore thirst plagues them, the rocks,  
Rising all round, overawe;  
Factions divide them, their host  
Threatens to break, to dissolve.  
—Ah, keep, keep them combined!  
Else, of the myriads who fill  
That army, not one shall arrive;  
Sole they shall stray; in the rocks  
Stagger for ever in vain,  
Die one by one in the waste.

Then, in such hour of need  
Of your fainting, dispirited race,  
Ye, like angels, appear,  
Radiant with ardor divine!  
Beacons of hope, ye appear!  
Langour is not in your heart,  
Weakness is not on your brow.  
Ye alight in our van! at your voice,  
Panic, despair, flee away.  
Ye move through the ranks, recall  
The stragglers, refresh the outworn,  
Praise, re-inspire the brave!  
Order, courage, return;  
Eyes rekindling, and prayers,  
Follow your steps as ye go.  
Ye fill up the gaps in our files,  
Strengthen the wavering line,  
Establish, continue our march.  
On, to the bound of the waste,  
On, to the City of God."

(Rugby Chapel, *Matthew Arnold*)

Toronto Synod, 1940

## What Do We Need?

A humble return to the Christian view of life, and of human destiny—the consecration in this synod and our parishes, of all our energies to the proclamation of the Gospel of Christ to all our people—the deeping of our repentance for our superficial hold upon the Gospel, our lack of zeal in proclaiming it, our concern with the comparatively smaller matters of the Church, our inclination to “pay tithe of mint and anise and cummin, and to omit the weightier matters of the law, judgment, mercy, and faith”.

We must deepen our faith in order that the multitudes which owe allegiance to our cause may be strengthened and deepened in their own lives in a day like this.

I propose every mid-day at this Session to ask you to spend a few moments in prayer, in the searching of our hearts, and in resolution, in the presence of Him who has promised to be with His Church “to the end of the world” and “wherever two or three are gathered together” in His Name. I urge upon our people to unite in prayer for our men and to co-operate in every community and parochial effort made for their welfare.

Toronto Synod, 1940

## Greatness of Spirit

My dear brethren, I write to you realizing to the full how difficult and dangerous the days are through which we are passing, and the burden of all kinds of claims upon you. Nothing but the fear of what may happen to our great network of missions spread throughout our vast country would make me write to you in this way in a year of terrible war with its great and just demands upon you. We must maintain our missionary work in Canada. It is linked close to our war work. It has to do with keeping up the morale and spirit of our people. It is in the realm of the spirit that great causes are lost or won.

In writing to you in this fashion, I do so with the more confidence when I remember this fact — that people of our stock and faith have always risen to *greatness of spirit* in times of awful emergency. Think of Britain, and of the great spirit in which she meets a relentless foe now. Let us remember what our fathers did in the face of danger and desperate need. Let us rise up now and follow in their footsteps.

May God's blessing and guidance be upon you, my dear brethren. "Watch and pray", and continue with faith and patience your work for Christ and His Church, for the empire, and for the liberty of all the world.

To incumbents, churchwardens and  
lay representatives of the Diocese of Toronto,

Aug. 26, 1940

## The God of All the Ages

God is *the God of all the ages*, of all nations, and of the whole universe. He is working His purpose out in nature and in history, according to His Holy and awful Will. The story of our people, and of all the peoples of the world, is part of a very long tale. "One day is with the Lord as a thousand years, and a thousand years as one day." There is no understanding possible unless we take the longest view we can, and try to judge by the years rather than by the days. "The years tell tales of which the days know nothing."

To the people of the Diocese of Toronto,

June 25, 1940

## In Desperate Days

In the midst of the horror of these days (for I can use no milder expression), my thoughts have been turning constantly to the perplexity in the minds of our people in relation to what they have believed about God, and the present situation. I have tried, very briefly, to set forth some of my thoughts on this subject. They are necessarily very sketchy, and leave much unsaid. I enclose you what I have written, in the hope that you will read it to your people, or otherwise use it in the pulpit at your earliest convenience.

My heart is full of sympathy for you as you try to lead your people in these days to a greater trust in the power of God. It is an opportunity for us to re-affirm, against this dreadful background of war, some of the fundamental truths about God and man to which the Church has borne witness through the changing ages. "These are desperate days for human freedom," said Mr. Cordell Hull, a day or two ago. This is true, but it is in "*desperate days*" that we can call upon the God who made men free for His help. The way of freedom will be found victorious in the end.

To the clergy of Canada, June 25, 1940

## The War

This is the thought foremost in our minds—the devastating and terrible war which rends the world. We share in the sorrow of this awful matter and in the effort which the people in Canada and the empire are putting forth to save the world. No words can express how deep is the conviction of our hearts that our whole strength must be rallied to the performance of this task. Likewise, no words can be found to express our admiration for the peoples of the British Isles as they have faced, and continue to face the onslaughts of a terrible foe. We stand silent in the presence of their courage, paying tribute to that noble spirit which sustains them. This has been the spirit of our people through the ages. It is indestructible. To the people of Britain, and to the soldiers, sailors and airmen of our King we in the synod of Toronto pay our mead of gratitude and admiration. The whole empire, not least Canada, joins unitedly with the motherland in the struggle, the issue of which will be one of the great deciding factors in the destiny of the human race for centuries.

I would add a word of thankfulness for the friendship and practical co-operation of our great neighbour, the United States of America. Thank God for that. "Indescribable relief", were Mr. Churchill's words to express his feelings in the passing of "The Lease and Lend Bill".

Toronto Synod, 1941

## The Sovereignty of God

There is need of constantly impressing upon our people the doctrine of *the Sovereignty of God*, and of His working in the affairs of men and nations. God has not "forgotten to be gracious". He is still at work according to His holy purpose. The preaching of the Gospel must go forward through these days with greater clearness and definiteness than ever. In this is included the doctrine of the dignity and freedom of man, and the awfulness of individual responsibility. I remember that General Smuts some years ago said—"Decay of individual responsibility is the heart of the problem around which the greatest battle of this and coming generations will be fought." Is not this Christian principle one of the principles involved in this war? The doctrine of the Kingdom of God must be proclaimed to a world fearful and full of doubt. Righteousness must win in the long run. That "one far off divine event to which the whole creation moves" must be steadily proclaimed, and witness borne to it in the midst of the swift changes all about us in human life.

To the clergy of the Diocese of Toronto

Feb. 5, 1941

## Public Worship

The *public worship of God* on Sundays is, as we know, a solemn Christian duty which we owe to God.

The public worship of God on Sundays is also a solemn Christian duty which is owed to man. This is a day of great distress and fear. Attendance at church on Sundays is a public witness to a people's belief in the fact that "the Lord God Omnipotent reigneth." A worshipping Church is a strong and encouraging witness to the whole community of its faith in God.

Again, to put it on a lower but very important plane, regular and devout attendance would solve many of our problems. I believe it would solve some of the financial and missionary problems. Our financial and missionary plans fail sometimes because the people are not at church to hear about them. I believe this is what interested laymen are feeling. The people do not know, because they are not present to hear.

To the clergy of the Diocese of Toronto,

Dec. 12, 1941

## Church People and Public Affairs

I am convinced that it is the duty of our *Church people* at all times, and especially today, to be more interested in *public affairs*, and to bring to the consideration of those affairs an instructed Christian conscience. The quality of the men chosen to represent them in all walks of public life is the responsibility of all Christian people. I am certain that if our Church people would study more seriously, as Churchmen and Christians, the trends of public administration in municipal, provincial, and Dominion matters, these works, vital to our well-being, would be enormously strengthened. We have need to take a deeper interest in things which concern public welfare. We are all responsible for helping to form public opinion. In a democratic state a well-informed public opinion is vital to the health of the state.

Our Church has a great latent influence in almost all our communities, which should be more intelligently exercised than sometimes it is. Our people should recognize more than they do their responsibility to see to it that the best men possible, irrespective of politics, should be elected to positions of responsibility and leadership. I believe that the best elements in our public life would welcome our more definite and better informed co-operation with them in their tremendously difficult tasks.

Toronto Synod, 1941.

## The Country Parish

The work of the Church in the country is of great importance. A complete record of the various activities of the Church in the diocese would show that a large number had their origin in our country parishes. Many of our most earnest and able Church men and women owe their interest in the Church to the small country parish. It is impossible to exaggerate the importance and dignity of this work.

We are fortunate in our diocese in that we have so many *country parishes and missions*. A large proportion of the work of the Canadian Church is to be found in the smaller groups of Church people who year after year carry on faithfully. Such groups have a right to think of their work as of first-rate importance and dignity,—a work which calls for the most thorough thinking and service. To devote one's life to such a task is to devote it to a cause full of opportunity. This opportunity is growing with the years.

To the clergy, May 12, 1942

## Fault-finding

My brethren, for the carrying through of this tremendous task of war we must stand together as one people. One of the things for which we fight is democracy, and one of the essential elements of democracy is free criticism. We hold to our rights in this respect, but we have to remember that when criticism (which is examination of the facts) degenerates to mere *fault-finding* it is a poor thing. It is a weakening thing. In war time it is a dangerous thing. It lowers morale. It injures the spirit of a people. They (we) must stand as a compact group in the face of a terrible attack. The time for criticism is past. One of the rights of democracy is free speech. We cherish that right, but the time for talking is past. This is the time for action, for prayer, for a deeper repentance, and for strong affirmations in our belief in the Lord God of the Nations, revealed in His Son. This is the time for standing steady and united in the presence of our foes. This is the task at this moment in Church and in State.

God Save the King!  
God Save the Empire!  
God Save Canada!  
God Save the United States!

Toronto Synod, 1942

## Our Unique Contribution

We must understand better the contribution of Anglicanism to Christendom. It has *a unique contribution* to make. J. B. Shorthouse in "John Inglesant" says, "If it (the Anglican Church) were suffered to drop out of existence nothing like it can ever take its place." "As a Church it is unique." There is need of a fresh understanding of this, and much impartial study. Here comes in also a fresh understanding of our Church in Canada, its historical position on the frontiers, and among the Indians and Eskimos. We have one of the greatest missionary pictures in the whole of Christendom in our Church in Canada. It must be presented in all its wonderful variety and completeness. There is a crying need for a real "publicity". Our people must be told. This means more money for publicity. I do not use this word in an invidious sense, but as descriptive of a religious education campaign. Our people have a right to know what we are trying to do in Canada and in Christendom.

General Synod, 1943

## The Only Way

There is a great necessity of a return to the essentials of the Christian faith. We can advance only in the spirit of a great and overcoming faith. The unique character of the Christian faith must be realized afresh, and proclaimed afresh as the good news for this age. The Christian idea of human nature, its mystery, its misery, and its one hope, must be made plainer. Christ has the one solution of the problems of human life. We can advance only on the crest of faith in Christ. This is at the root of evangelism at home, missionary zeal, and Christian giving.

General Synod, 1943

## Letting Go

I know there are two phases to this awful upheaval in which we have been called to live,—that the first phase is the war, and the second phase is the building of the social order after the war. I do urge that this phase will require the same kind of sacrifice, of effort, of concentration as the war phase. It will need the consecrating spirit of a great crusade, which the war requires. The great danger will be the danger of exhaustion, of going to the opposite of effort, and *letting go*, seeking distraction and pleasure in the throes of a great reaction. Let us now realize this danger, prepare, so far as possible, to meet it, and be ready to take our full part in making a better Canada for our sons and daughters.

Toronto Synod, 1943

## **Thinking and Praying and Working**

Brethren, we had better do a lot of *thinking, and praying, and working*, about after-the-war. The more thinking, and praying and working, the more thought on the application of Christian principles to the social reconstruction, the more prayers for guidance and wisdom for the builders of the state, the more enlistment of Christian men and women in this task, then the more hope there is for the future—for a better order than we have ever known, a better chance for our children, for the men who, please God, will come back in large numbers, and the establishment of a stable and just peace.

How are we to do these things, one asked of these men. The answer, in brief, was always the same in essence. "If there are brains enough to organize for war, there must be brains enough to organize for peace."

But money, Where is the money to come from? Always the same answer, in essence. "Never again are we going to be deceived about money, and put off with the statement that there is no money to organize a better state of things, to give work, etc. If there is money enough to finance a war, there is money enough to finance the peace."

Toronto Synod, 1943

## The Dangers of the Oasis

How are we to carry out into the establishment of peace conditions something of the spirit of war conditions? Can we finance the peace? What stands in the way? What lions are on that road? Money interests? Vested interests? Yes, indeed, but fundamentally the selfishness of the human heart which will not carry over into peace times the unselfishness of war times is to blame. These are questions to be faced. These are problems to be solved, and the Church must have something to say concerning the application of the Christian ideals to these problems. Though she has little to say as to the details, she has much to say as to principles.

Let me use another figure to illustrate the problem of returning peace times. The caravan is slowly crossing the desert, little water and that failing, little food, more than one deadly foe lurking about. The little group is packed close by need and danger into a compact company. They share with one another. He who has much shares with those who have little. Alertness, unity—a compact self-sacrificing group amid the dangers of the desert. An oasis comes in sight. Palm-trees, fruit, grass, abundance of water. Rest after travel, abundance after scarcity, security after danger. Then what? Then what? Don't you know? Do you know about the *danger of the oasis*? Pleasure, reaction relaxation. He that has much keeps his much. He that has squandered his little seeks more of that much. Not a bit will he share, so discussion, feuds, whisperings

begin again, until the leader says "Let us to the desert again, it is safer there!" What is that poem of Browning's—"The Patriot"? "I am safer so." What was it the shepherd boy was heard singing in the Valley in Pilgrim's Progress? "He that is low need fear no fall!"

But back to the dangers of the pleasant oasis in the desert. You see the peril and risk and the temptation which will come with peace. Haven't we in the Church something to do with warnings, with history? Must we not prepare for that day when the caravan, so united, so unselfish, reaches the oasis of peace time? Let us not miss it this time, for we did the last time! But not this time, please God! Fore-warned is fore-armed.

Toronto Synod, 1943

## Continuing Steadfast

At the General Synod an interested listener in the gallery wrote to me saying that the Church seemed to be trying to do too many things. It must always be remembered that the supreme work committed to the Church is the proclaiming of the Gospel of Christ the Son of God and the Saviour of all men,—the building up of men, women and children in that faith, and the leading them in both worship and service to a fuller knowledge of their duty towards God and to their neighbour. We have to seek to apply the principles of Christian faith to the business of everyday life and work. Hence it must always be that the Church claims to have something to say in relation to the social ordering of the world's affairs. But we must always remember that the best contribution the Church can make towards the solution of these intricate problems is the sending into public life men and women of Christian character, embued with the grace of Christ the Lord of all good life.

We meet this year in Whitsuntide. It is a good time for Christian men to meet in synod. The first twelve chapters of the Book of the Acts are good chapters to read as a synod faces the awful tasks of today. Here we have a standard of Church work and ideals, and of the spirit which should rule the Church at all times. Here is the measuring rod for every congregation and diocese. The little Apostolic Church of those far off days struggled with a tremendous task. They went

forward to it in the spirit of intense devotion to their ascended and glorified Master, in the power of the gifts of Pentecost, and in prayer so powerful that "when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost" (Acts 4:31). The same Lord is at the right hand of God today. The same Spirit of power and renewal is ours. We too can pray. We too may be filled with that Spirit. Woe unto us if we try to work without Him.

Will you read again, during this Whitsuntide synod, the first twelve chapters of the Book of the Acts? Here is a Church in the midst of heart-rending times. This is the way it believed, and prayed, and worked, and persevered. So must we, my brothers!

I close with the picture of that Church of the first Whitsuntide, which has in it for the Church of every age the secret of true success. Here it is,—"And they *continued steadfastly* in the apostles' doctrine, and fellowship, and in breaking of bread, and in prayers" (Acts 2:42).

Toronto Synod, 1944

## **Human Relationships**

We must be anxious to root out all religious, racial and political prejudices which are the causes of war. I hate intolerance, bigotry and prejudice. They destroy the race, they destroy the soul of man. They are never far away. We must come to grips with them in our own hearts, homes, congregations, villages, cities and communities. We have to learn to live with people, or the world will be torn to pieces again.

Toronto Synod, 1944

## **Religious Education in Our Public Schools**

There has been a great advance in interest in this subject of recent years. More people than ever are realizing that a purely secular education is far from being a real education. It may be that what has been called the increase in "juvenile delinquency" has its relation to this increase of concern. More of the ministers of religion have been taking advantage of their opportunities of teaching religion in the public schools. A greater number of our own clergy than ever before are engaged in this work. The whole subject has been brought definitely to our attention by the proposal of the Provincial Government. I am inexpressibly thankful for this manifestation of concern on the part of the Government. I think we should be most careful not to discourage by too ready and hasty criticism this refreshing manifestation of concern that a place should be found for religion in the teaching of our boys and girls. I deprecate hasty criticism of the plans suggested because of disagreement with some of the details. The first reaction from the Christian point of view should not be criticism because of details with which we may not agree, but a cordial expression of thankfulness that the Government is deeply concerned with the religious aspects of education.

Toronto Synod, 1944

## Our Own Diocese

It is with *our own Diocese* I am, of course, most deeply concerned. I believe the diocese is getting on well. The response to wartime effort has been of a high order, and I believe the spiritual condition is healthy. I am thankful for the constant and, I believe, affectionate welcome which meets me everywhere. I rejoice in opportunities of visiting the parishes and missions, and the homes of our clergy and people. I am grateful for these opportunities. I like nothing better than to go about our cities, towns, villages, and countryside of this large and varied diocese. May God keep us united, faithful and true to the opportunities and responsibilities until our work is done. I am oppressed sometimes with the greatness of my responsibility and opportunity. May the God of Mercy continue to grant me His mercy. I know His grace is sufficient, if I seek it, as I should, in repentance and faith, in the spirit of obedience and equanimity. God help us to be true, and to hold fast until that which has been committed to us in our day and generation is accomplished.

Toronto Synod, 1945

## The Ecumenical Movement

Last September I was asked to undertake the office of President of the Canadian Council of Churches. This Council was organized at that time. It consists of groups of Christian Communions which have been embued with the ecumenical spirit. What is *the Ecumenical Movement*, and the Council of Churches? In trying to answer that question I am not quoting from any of the Council's formularies, for it has but few, but I am endeavouring to put in my own words what I believe has to do with the answer. The Council seeks to conserve that spirit which has been developing among Christians of different types of recent years. It is the spirit which seeks to understand the differences which separate Christian people, to note upon what they agree, and to face, in the spirit of love, the differences which exist, in the belief that some day, by the mercy of God, those differences may be resolved, and that a step may be taken towards re-union. In the meantime the Council tries to discover where co-operation is possible and useful in relation to social problems, religious education, representation to government, etc. It stands for an effort towards a united study of a deeper and wider theology, for while it believes that by understanding one another better we do make progress towards a great unity, it is convinced that, to quote the words of Archbishop Temple, "It is not by understanding one another better, only, but by understanding Him, we are drawn nearer to our goal."

Toronto Synod, 1945

## The Day of Peace

The meeting of the Synod in this spring of the year 1945 takes place in the midst of the greatest happenings in the history of modern times. We humble ourselves in the presence of the God of all nations, returning thanks to Him for His mercy to us, in that "our foes did not triumph against us." We stand in the presence of a great array of the living men and women who, in the armed services, in the state, in home, in factory, and in organization, have brought to pass the great victory in which we rejoice. But, under God, it is to the dead we pay our tribute of reverence and gratitude. To those who have lost their own in the war there are three moments of supreme sorrow—the day on which the news came of their death, the day when the bells rang for peace, and the day when, in the midst of trumpets and drums, the men come back from the war. We stand together in thanksgiving, reverence and resolution. May God help us to be worthy of them.

*The day of peace is at hand.* It, too, is a day of supreme effort. We must be ready to pay the cost of peace. "Peace has its victories." Yes, but peace has its price, its toils, its sacrifices, no less than war. That has been so often forgotten. Woe to us if we forget that now. We have a stern task ahead of us,—the defeat of Japan, the feeding of Europe, the restoration of that which has been torn asunder. But, also, the building of new things. These have to be built into the old. It is so much more than the restoring of the old. We can

never really go back to the old, though we need much of the strong building material of the old things which have stood the test of years. It is the building of the new City of Peace in the world that is before us now. These are not vague and general terms, to be applied to far-away people, or to those only in distinguished positions. Not *they*, but *we*, not *we*, but *you and I*,—you and I, are responsible in helping to build that City. We have to unite to do it. We have to fight against the divisive influences which are always at work. You and I must pray to God, and surrender to God. We must think the things which are honest, pure, true, and honourable. We have to be unselfish, tolerant, self-sacrificing and believing. You and I have to live and work towards the better day and the better world. My brothers of the Church, let us unitedly, untiringly, and in faith, go forward to the Victory of Peace.

The past year has been so full that it is almost impossible even to enumerate all the events. Death has taken its toll among us. The following clergy and lay members of Synod have died during the past year. We pay tribute to them, and extend our sympathy to those closely related to them by ties of blood and affection. The bonds between us and the departed are close, those of our common faith in Christ and hope in Him, and of the work they shared with us in the maintenance and advancement of that faith in the diocese. "I believe in the Communion of Saints."

Toronto Synod, 1945

## Confidence

I would state four reasons for my own *confidence* as I come towards the end of a long and varied ministry. I complete this month 21 years as diocesan bishop, and 46 years in all in the ministry.

(1) In the words of Nicaêa I believe in "one Catholick and Apostolick Church" of the ages. She has survived the shocks and upheavals of society. This "is the pillar and ground of the truth", "The Bride of the Lamb", "The gates of hell shall not prevail against her." The ascended Lord is with her every day, and everywhere. "Lo, I am with you all the days, even unto the end of the age." The power of His Spirit is with her. "And ye shall receive power after that the Holy Ghost is come upon you."

(2) I believe that the Anglican Communion is part of that Church, and has a unique contribution to make to Christendom. I believe that she is on a difficult but very great adventure. As long as I have had any part in the leadership of that Church in Canada I have done what I could to see to it that she takes her full part in the difficult matter of working toward re-union, and in the still more difficult matter of repairing the breaches in the social order, and in attempting to solve humanity's greatest problem, that of living and working harmoniously together. She must not stand aloof, or act the ostrich with her head in the sand, unaware of what is going on around her. She has a contribution to make of the greatest value. She must work with

others in order to fulfill her high destiny in Christendom. It is this belief that is at the bottom of the whole venture we have called "The Anglican Advance Appeal". The Advance is an attempt on the part of our Church in Canada to make her contribution towards the building of the City of Peace which must be built, or woe unto us. No less than this is the A.A.A. We must be realistic in the place in history and the moment in history in which we have been called to work. Now is the time for us. There is no use sighing for the past when, as we think (probably incorrectly), the times were more consistent and logical, or wishing vainly for a better and less troublesome future. This is the moment in history, and in this the Canada of wonderful resources, beauty and abundant gifts, of wide spaces and almost untouched possibilities, and of many people of varied traditions and loyalties, in which we of the Church of England in Canada are called upon to make our contribution in the face of anomalies, confusions and problems, and withal, in the face of magnificent opportunities. Let us do our full share in the healing of the wounds of the past, and in taking up the burden of the present. "In due season we shall reap, if we faint not."

(3) "And *ye* shall be my witnesses unto me," said Christ in His Ascension-Day message. Discipleship is a personal matter. "*Ye* shall be witnesses unto me." My witness is necessary. *I believe in personal religion*, in personal response to the call of Christ in His Church. Not they, but we, not *we*, but you and I. I have to take up my responsibility where I can, and as I have

opportunity. I cannot blame other people or what I vaguely call the Church. Under God in that parish, home, diocese, it depends on *me* to make my witness clear, where I am, and as I am.

(4) And last, and first of all, and all the time, it is the Lord Himself, Jesus of Nazareth, crucified, risen, ascended, interceding, continuing "to do and to teach", and coming again, on which the whole cause hangs. He is on the throne! He is the Alpha and Omega, the beginning and the end, that One who was dead and is alive again. "No other Name, in heaven and earth", and hell, will do. He is the One Hope of the world and the Church.

And so I close with two words from the New Testament at this Ascension-season with a world and a Church in distress after war, in many places starvation threatening, and in all places confusion and quarrelling,—words which speak of help and encouragement. They are the Ascension-tide words from the Epistle of St. Paul to the Philippians.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father" (Philippians 2:9-11).

Toronto Synod, 1946

## Christian Reunion

Brethren, I am convinced that in the face of the situation in the world now we must make explorations in the realm of *Christian reunion* with all groups of Christians who are willing to have such conversations and try to make such explorations with us. Such action has its risks, of course, one of the greatest of which is that angry and exaggerated statements either of our own merits and strong points, or of the other body's defects and weaknesses, or vice versa, may lead to greater divisions and the infliction of new wounds. Let us be on our guard as we discuss these matters. Risks in such exploration? Yes, but the great risk of all would be to refuse to try to do anything in the direction of reunion.

General Synod, 1946

## The Faith of the Church

*The faith of the Church*—the Gospel—is our most precious possession. I believe as you do, that the Gospel of Jesus Christ, our Lord, is the only hope of the world. We in our discussions are not dealing with a subject separate from the great question of social disorders, and the reform of such, of the peace of the world, of the sorrows of nations. This which we do here is not done in a corner. It belongs to the whole of human life. Our subject is as wide as humanity, as deep as the roots of the grief and the confusion of the whole world, and of that of each man and woman. It concerns the terrible industrial quarrels of today. He in whose presence we meet is the One who alone can heal us and make us whole. We who believe in Him share the suffering of the whole world as He does. All that concerns such concerns us. The Incarnation is the religion of the whole of life, the spirit, the intellect, the heart, the social relationship. The sorrows of the world are our sorrows. Our Lord and His grace and method are the one hope of the world and of the Church.

General Synod, 1946

## The Throes of Peace

When we met last we were in the throes of war. Today we are in *the throes of peace*. Peace can be won only as we turn to God in His majesty and seek His grace and wisdom, and His leadership in the midst of the confusions of the day. He knows the way through. Let us do that in this synod, as we meet here in solemn convocation gathered from all parts of our Dominion, and representing more than a million Christian people. Let us bow down in reverence and penitence, and in undying and confident faith. Peace can be won only thus, and, as in the war, by sacrifice, and by willingness to forget private advantage for the public good.

General Synod, 1946

## Canada

I began with Winnipeg, I end with it. You will forgive me if, in conclusion, I record something of my strong affection for and belief in the whole of Canada, and for the Anglican Community at work within it. We meet in Winnipeg. My recollections of Winnipeg and the great prairie country go back to my earliest childhood. Robert E. Gard in his book of the Canadian West, called "Johnny Chinook", says that if in moments of silent recollection the westerner listens hard enough he can hear once more a strange almost forgotten sound. It is the sound of the Red River cart creaking down Portage Avenue. I think I can hear the Red River carts. I know I can feel once more the lurch of the oxen against the yoke as they follow the faint trails of more than sixty years ago. I can see once more the skulls and skeletons of the buffalo scattered here and there. I can hear the wind on the prairies. I can see the long lines of Indian caravans in the rebellion of 1885 on the march. I can hear the call to the adventurous pioneers in all parts of Canada, for I have had some connection with almost every section. "I am a part of all that I have met." I claim to see something of the picture of Canada and the Church as a whole,—the great Maritimes and the sound of the sea on the rocks, the sight of the deep rivers and wide valleys; historic Quebec and our staunch and self-sacrificing Church there, the foundations of which were so generously laid by our noble fathers, the problems of the moment so

bravely met by their children; old Ontario, my own home for many years, so fertile, so varied, its great lakes and rivers shining like silver in the sun; and running like an iron band across so much of Canada that band of rock, and scrub, and forest, that John Buchan called "the lid of the treasure box", the pre-Cambrian shield; and over and beyond these eight hundred miles of prairies at our door there is the never to be forgotten sight of childhood and youth, where from north to south the mighty Rockies spring from the plains to push up the sky, and beyond them the broad valleys and rushing rivers, and plains, and orchards, and meadows, and again range after range of mountains, British Columbia! I have no words to describe its enchantment which fell on my mind in my early 'teens; all culminating once more in the Pacific Ocean; and finally the great northland stretching far beyond the path of the ordinary traveller, far beyond "steel" to the country of mighty rivers and barrens, and forests, and plains, and lakes, the land of Hudson Bay and of James Bay, with its ancient Anglican Mission posts; until at long last again the sea—the gleaming Arctic, beside which stands the graceful little Cathedral, the farthest north in Christendom, All Saints', Aklavik, which I consecrated some years ago; and everywhere scattered groups of settlers and trappers, scattered groups of Indians and Eskimos ministered to by our little struggling missionary-hearted churches. We must hold to this work among Indian, Eskimo, trapper, pioneer.

Canada,—our country, our field of work and suffering! What a vision, what a task, what an inspiration! Brethren beloved, I rejoice to have known something of this, to have had a little share in the adventure of the General Synod of the Church of England in Canada, under whose auspices we meet, and on whose business we are to occupy ourselves through these coming days, trusting to the merciful guidance and grace of the God of our fathers.

General Synod, 1946

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